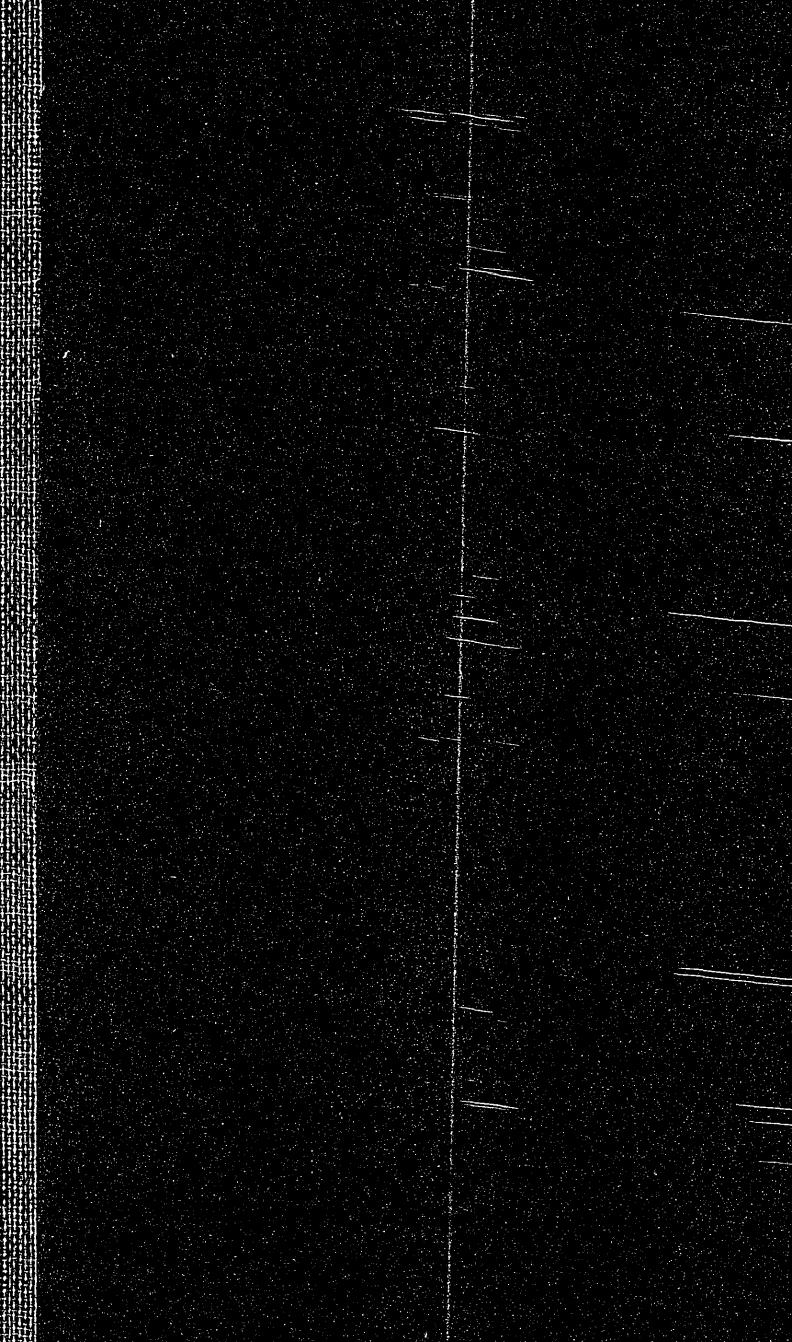


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THE EPISTLE TO THE HEBREWS

Translation

By

F. H. WALES

B.D. OXON.

One Shilling net

HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

London Edinburgh Glasgow Copenhagen

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PREFACE

THE Epistle to the Hebrews is a discourse addressed to the Jewish Christians of one of the Christian communities of Palestine ; probably the Church of Jerusalem.

It may have been written from ¹ Italy ; an early tradition affirms that it was written from Rome. But we do not know.

Nor can we say more surely who the writer was. And while the ² Church in the East, generally speaking, regarded the epistle as the work of St. Paul, or one of his company, it was only in the later years of the fourth century that the ³ Church in the West accepted the Pauline authorship, though the epistle had been known and used at Rome some three hundred years. Nevertheless, from that time for more than a thousand years St. Paul was believed to be the writer ; and not until the ⁴ age of the revival of learning did a fuller knowledge call forth old questionings, and criticism quicken the conjectures of the past, and prompt the hazards of new hypotheses. At the present time, it may be said that between the extreme Protestant criticism which denies the Pauline authorship in any sense, and the traditional Catholic view, there is opening out the *via media*, which brings us to ⁵ the conclusion

that the epistle in its present form is the work of one of St. Paul's companions, and in this sense may be included among the Pauline epistles.

The incidental allusions and fuller references of the epistle enable us to determine the date of writing (*circa* A.D. 65). On the one ⁶ side there is the passing away of the first generation of Christians ; on ⁷ the other side, forebodings of the day drawing nigh, when the heavens and the earth shall be shaken, and the old order change giving place to new ; when there shall be great tribulation, and *great distress upon the land, and wrath unto this people, and they shall fall by the edge of the sword and Jerusalem shall be trodden down by the Gentiles.*

And herein, too, we discern the meaning and purpose of the epistle.

Its meaning—the interpretation of the faith and worship of the old covenant in the revelation of the life and teaching of Jesus Christ, the Son of man, the same yesterday, to-day, and for ever.

Its purpose—to hearten with the heartening of the new covenant, perfected, and making perfect in the sacrifice of Jesus Christ, the Son of God, unto patience for the fulness of hope and for the fortitude of faith, as seeing Him who is unseen ;

*Whose greatness flows around our incompleteness,
Round our restlessness, his rest.*

F. H. W.

St. Barnabas Day,
1925.

NOTES

¹ "They of Italy", i. e. those that are in Italy; or those that are from Italy now with the writer wherever that may be.

² Thus Origen: "who wrote the epistle God only knows certainly. . . . Some say that Clement, bishop of the Romans, wrote the epistle; others that Luke wrote it, who wrote the Gospel and the Acts."

Thus Clement of Alexandria: "the epistle is Paul's, written in Hebrew and translated by Luke."

Both Origen and Clement use the epistle as Paul's; and Origen says that he is prepared to show that the epistle was Paul's, in reply to those "who rejected it as not written by Paul".

³ Clement of Rome (*circa* A. D. 96) shows familiarity with it in his writings. So too Hermas (*circa* A. D. 140), but without any mention of St. Paul as the writer.

It is not mentioned in the Muratorian Fragment (*circa* A. D. 100). But Hippolytus (*circa* A. D. 220), and Irenaeus (*circa* A. D. 200) were acquainted with it; and they held "it was not Paul's".

Tertullian (*circa* A. D. 200) writes: "Barnabae titulus ad Hebraeos": echoing the opinion of the Church in North Africa.

And for more than two centuries the Pauline authorship was either denied or disregarded by all the later writers of the Western Church until the fourth century. Eventually it was included in the list of books for use in the Church by the Council of Carthage (A. D. 397); but doubts as to the authorship were expressed from time to time.

⁴ So in the sixteenth century we find Cardinal Cajetan quoting from Jerome and thence concluding that "St. Paul cannot be confidently held to be the author of the epistle"; but adds that "following custom he, like Jerome, will call it Paul's".

So Erasmus doubts "not as to the authority but as to the author of the epistle".

So Luther denies the Pauline authorship, and conjectures that Apollos was the writer.

So Calvin professes "that he could not be brought to think it was St. Paul's"; but that it might be a work of St. Luke or of Clement.

Later and less known surmisings have suggested Silas, Aquila, Priscilla, Philip the Deacon, Aristion (said to have written the conclusion of Mark's Gospel). Cf. Wickham, "Hebrews". Salmon and Nestlé incline to Tertullian's view that Barnabas was the author.

⁵ Cf. Boylan, "Hebrews", and the Papal Biblical Commission, 1914, quoted there: "the Epistle to the Hebrews is to be included among the genuine letters of St. Paul; but with due deference to any further decision of the Church allows the view that the form of the epistle (that is, the language in which the thoughts are clothed) may be due to another."

⁶ pp. 10, lines 19 sqq.; 40, lines 17 sqq.

⁷ pp. 25; 31; 37; 41.

The following well-known events of that time may be noted: Release of St. Paul from first Roman imprisonment about A.D. 63; the fire at Rome, A.D. 64; martyrdom of St. Paul, A.D. 65; the Jewish war, A.D. 67; the Fall of Jerusalem, A.D. 70.

THE
EPISTLE TO THE HEBREWS
ORDER

- I. The Theme—the revelation of God in the Son.
- II. The Son of God fulfilling man's destiny through suffering.
- III. God's Son over the New Covenant greater than God's servant in the Old.
- IV. The Son of man, made perfect, offers himself to save his people from their sins.
- V. The symbol sacrifices of the Old Covenant pass away : but the perfect offering of the New Covenant abideth for ever.
- VI. The call to the loyalty of faith, and to the patience of hope, and to the brotherhood of charity in Christ.
- VII. " The conclusion of the whole matter."

I

God, that manywhere and manyways
of old spake to the fathers in the prophets,
at the end of these days spake to us in his Son,
whom he set to be heir of all things,
through whom also he made the ages :
who being the radiance of his glory,
and the similitude of his substance,
bearing also all things by the word of his power,
after that he made a cleansing away of sins,
sat down at the right hand of the Greatness on high ;
become so much mightier than the angels,
so much more excellent a name than they
hath he inherited.

II

For to which of the angels did he ever say,

*My Son art thou,
I have to-day begotten thee ?*

and again,

*I will be his Father,
And he shall be my Son ?*

but when, contrariwise, he bringeth the firstborn into the world he saith,

Yea, let all God's angels worship him.

And of the angels he saith,

*Who maketh his angels the winds,
And his ministers flame of fire :*

but of the Son,

*God is thy throne for ever and ever : and
The staff of equity is thy kingdom's staff.
Thou lovedst righteousness,
And hatedst wickedness ;
Therefore God, thy God, anointed thee
More than thy fellows with the oil of gladness :*

and,

*Thou, in the beginning, O Lord, the earth didst found,
And the heavens are the works of thy hands :*

*They shall perish, but thou remainest,
And all as a garment shall wax old ;
And like a mantle shalt thou fold them up,
As a garment too shall they be changed :
But thou art the same,
And thy years shall not fail.*

But of which of the angels hath he ever said,

*Sit thou at my right hand, until I set
Thy foes to be the footstool of thy feet ?*

Are they not all ministrant spirits, sent forth a ministering for the sake of them that are like to inherit salvation ?

Therefore must we the more earnestly attend to the things heard, lest ever we drift away.

For if the word spoken through angels shewed itself sure, and every transgression and disobedience received righteous recompense ; how shall we escape, if we are uncaring of so great a salvation as that which was begun to be spoken through the Lord, and was assured unto us by them that heard—God bearing witness with them thereto, alike by signs and wonders, and sundry powers, and impartings of the Holy Spirit, after his own willing ?

Verily not to angels did he subject the world that is to be, whereof we speak.

Nay, one hath witnessed somewhere saying,

*What is man, that thou rememberest him,
Or son of man, that thou visitest him ?*

*Thou madest him a little less than angels,
With glory and honour thou crownedst him,
And didst appoint him over the works of thy hands,
All things thou didst make subject underneath his feet.*

For in that he subjected to him all things, nothing did he leave unsubjected to him. But now not yet do we see all things subject to him. But we behold Jesus because of the suffering of death with glory and honour crowned—him that hath been made a little less than angels, that so by God's grace he might taste for every one of death.

For it was befitting him, for whom are all things, and through whom are all things, that in bringing many sons to glory, he should perfect through sufferings the prince of their salvation. For both he that halloweth and they that are hallowed are all of One: for which cause he is not ashamed to call them brethren, saying,

*I will tell of thy name to my brethren,
In the midst of the church will I praise thee :*

and again,

I will put my trust in him :

and again,

Lo, I and the children which God gave to me.

Since then the children have fellowship of blood and flesh, he too in like sort partook of the same, that through death he may bring to nought him that hath the might of death, that is, the devil, and

set them free, as many as by dread of death lifelong were holden of bondage. For not of angels doth he take hold, but of Abraham's seed he taketh hold. Accordingly, it behoved him in all things to be made like to his brethren, that he may shew himself a merciful and faithful high priest in the things of God, to atone for the sins of the people. For in that he hath suffered being tempted, he is able to help them that are tempted.

III

ACCORDINGLY, holy brethren, partakers of a heavenly calling, take note of the Apostle and High Priest of our confession, Jesus, faithful to him that made him, as Moses also *in his whole house*. For of more glory than Moses hath he been deemed worthy, inasmuch as more honour than the house hath he that built it. For every house is built by some one ; but he that all things built is God. And Moses indeed was faithful as servant *in his whole house*, for witness of the things which would be spoken, but Christ as Son over the whole house of him whose house we are, if we hold fast the boldness and the boast of the hope sure unto the end.

Wherefore, even as saith the Holy Spirit,

*To-day, if ye should hear his voice,
Harden ye not your hearts, as in the rebelling,
Through the day of the tempting in the wilderness,
Where your fathers in the proving tempted,
And did see my works for forty years.
Wherefore I loathed this generation, and said,
Always stray they in their heart,
And they did not know my ways :*

*When I did swear in mine anger,
They shall not enter into my rest.*

Beware, brethren, lest ever there be in any one of you an evil heart of unbelief, in departing from the living God. But enhearten each other every day, the while it is called *To-day*, that no one of you be hardened by sin's beguiling—for we are partakers of the Christ, if only we hold fast the beginning of our certainty sure unto the end—in that it is said,

*To-day, if ye should hear his voice,
Harden ye not your hearts, as in the rebelling.*

For who that heard did rebel? But did not all they that came out of Egypt through Moses?

And whom did he loathe for forty years? Was it not those that sinned, whose dead bodies fell in the wilderness?

And to whom did he swear that they should not enter into his rest, save to them that disbelieved?

And we behold that they were not able to enter in because of unbelief.

Let us therefore be afraid lest ever any one of you should seem to have lacked the promise that is left of entering into his rest. Yea, for we have had good tidings preached to us, as well as they. But the word of hearing did not advantage them, in that for them that heard it was not tempered with

faith—for we that have faith do enter into the rest—
even as he hath said,

*When I did swear in mine anger,
They shall not enter into my rest ;*

albeit his works were ended from the foundation of
the world ; for he hath said somewhere of the
seventh day on this wise,

And God rested on the seventh day from all his works ;
and herein again,

They shall not enter into my rest.

Since then it remaineth that some should enter
thereinto, and they that aforetime had good tidings
preached to them entered not because of disbelief ;
again he determineth a certain day, *To-day*, saying
in David, after so long a time, even as hath been
afore said,

*To-day, if ye should hear his voice,
Harden ye not your hearts :*

for if Joshua had given them the rest, he would
not have spoken afterward of another day. There
remaineth then a sabbath rest for the people of
God : for he that is entered into his rest, he too
doth rest from his works, like as God from his own.
Let us therefore give diligence to enter into that
rest, lest any one fall in the same pattern of disbelief.

For living is the word of God, and working, and
sharper than any two-edged sword, and reaching

through to a parting of soul and spirit, of joints and marrow, and discerning of the imaginations and intents of the heart. Yea, there is not a creature unmanifest in his sight : but all things are naked and laid bare before the eyes of him of whom is the word for us.

IV

HAVING therefore a great high priest, who hath passed through the heavens, Jesus the Son of God, let us take fast hold of our confession. For we have not a high priest that cannot compassionate our weaknesses, but one who hath been tried in all things in like way, without sin. Let us therefore with boldness draw near to the throne of grace, that we may receive mercy, and find grace for help in due season.

For every high priest, being taken from among men, is appointed for men in the things of God, that he may offer gifts and sacrifices for sins : being able to feel gently towards the ignorant and straying, since he too is encompassed with weakness, and because of it ought, even as for the people, so also for himself, to offer for sins. And none taketh to himself the honour, but when called of God, just as Aaron.

So too the Christ did not glorify himself so as to become high priest, but he that spake of him,

My Son art thou,

I have to-day begotten thee :

even as also otherwhere he saith,

*Thou art a priest for ever
After the manner of Melchizedek.*

Who in the days of his flesh,
Offering, with strong crying and tears,
Petitions and supplications
Unto him that could save him out of death,
And being heard for his godfearingness,
Though Son, from what he suffered did learn
obedience ;
And being perfected, became to all that him obey
Author of salvation everlasting ;
Titled by God high priest
After the manner of Melchizedek.

And concerning him manifold is the word we have to say, and hard to interpret, since ye are become listless in your hearing. Yea, for when ye ought to be teachers because of the time, ye have need again that some one teach you the elements, in their beginning, of the utterances of God ; and ye are become in need of the milk, not of the solid food. For every one that partaketh of the milk is without experience of the word of righteousness, for he is a babe ; but the solid food is for the perfect—those that through habit have their senses exercised unto a discerning of right and wrong.

Wherefore leaving the word of Christ, in its

beginning, let us be borne on to perfection :—

not laying down again a foundation

of repentance from dead works, and of faith toward
God,

of teaching of baptisms, and of laying on of hands,
of resurrection of the dead, and of judgement everlasting :—

and this we will do, if God allow.

For, those who were once enlightened,—

that both tasted of the heavenly bounty,
and were made partakers of the Holy Spirit,
yea, tasted God's goodly word,
and the powers of the age to be,—

and fell away, it is impossible again to renew to
repentance ; whenas they do crucify to themselves
afresh the Son of God, and put him to open shame.

For the ground which hath drunk the rain that
cometh oft upon it, and bringeth forth herb meet
for them for whose sake it is also tilled, shareth
in blessing from God : but an it bear thorns and
thistles, it is rejected, and nigh to the curse ; and
the end thereof is burning.

But we are persuaded of you, beloved, better
things, yea, things nearing salvation, though we so
speak : for God is not unrighteous to forget your
work and the love which ye shewed forth toward
his name, whenas ye ministered to the saints, and
do minister. But we long for each one of you to

shew forth the same diligence unto the fulness of the hope to the end : that ye become not listless, but imitators of them that through faith and long-suffering inherit the promises.

Verily promising to Abraham God sware by himself, since by none greater could he swear, saying,

*Surely blessing I will bless thee,
And multiplying I will multiply thee.*

(And so he longsuffering attained the promise.)

For men swear by the greater : and the oath is an ending unto assurance for them of all gainsaying.

And in him God, purposing to shew the more plainly unto the heirs of the promise the unchangeableness of his purpose, mediated by an oath : that through two unchangeable things, wherein it is impossible for God to lie, we may have a strong heartening, who fled for refuge to take fast hold of the hope that is set before us : which we have as the soul's anchor, safe and sure, ay entering within the veil ; where as forerunner for us is entered Jesus, become a high priest for ever,

after the manner of Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, who met with Abraham returning from the smiting of the kings, and blessed him, and to whom Abraham imparted a tithe of all—firstly, as interpreted, king of righteousness, and then too king of Salem, which is, king of peace ; without

father, without mother, without lineage, having neither beginning of days, nor end of life, but portrayed like to the Son of God—abideth a priest for evermore.

Now consider how great was he to whom Abraham, the patriarch, gave a tithe of the chief spoils.

And, while they of the sons of Levi, as receiving the priestly office, have commandment to take tithes, after the law, of the people, that is, of their brethren, though they have come out of Abraham's loins, he who is not lineal of them hath tithed Abraham, and hath blessed him that hath the promises. Now without any gainsaying the lesser is blessed of the better.

Also, while here men who die receive tithes, there he who hath witness borne to him that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath been tithed : for he was still in the loins of his father, when Melchizedek met with him.

Moreover, if there was perfection through the levitical priesthood (for hereat hath the people had the lawgiving) what further need that another priest

after the manner of Melchizedek

should arise, and be named not *after the manner of Aaron*? (For when the priesthood is changed, of necessity there is made also a change of law.) For he of whom these things are said hath partaken of another tribe, from which none hath devoted himself to the altar :

for quite clearly our Lord hath sprung out of Judah—as concerning which tribe Moses spake nothing about priests.

And further more throughly clear it is, if another priest *after the likeness of Melchizedek* ariseth, who hath been made not after the law of a commandment of the flesh, but after the power of a life that cannot be destroyed ; for he hath witness borne to him,

*Thou art a priest for ever
After the manner of Melchizedek.*

For there is not only the setting aside of a foregoing commandment because of its weakness and worthlessness (for the law perfected nothing) but also the bringing in thereupon of a better hope, through which we draw nigh to God.

Also, inasmuch as he not without an oath-taking, (for they indeed are become priests without an oath-taking, but he with an oath-taking through him that saith of him,

*The Lord sware, and will not repent himself,
Thou art a priest for ever.)*

in so much also of a better covenant hath Jesus become surety.

And, while they in great number have been made priests, because that by death they are hindered from continuing, he, because he abideth for ever, hath the priesthood passing not away. Accordingly also he is able to save to the uttermost them that

draw near to God through him, alway living to make entreaty for them.

Verily such a high priest was befitting us—holy, harmless, undefiled, separate from sinners, and become higher than the heavens ; who hath not need day by day, like as the high priests, first for their own sins, then for the people's to offer up sacrifices : for this he did once for all offering up himself. For the law appointeth as high priests men having weakness ; but the word of the oath-taking, that is after the law, the Son for ever perfected.

V

Now as a summing up on the things said : we have such a high priest—one who sat down at the right hand of the throne of the greatness in the heavens, a minister of the holy places, and of the true tabernacle, which the Lord, not man, did pitch.

Verily every high priest is appointed to offer gifts and sacrifices : accordingly it is necessary that he too should have somewhat to offer. Howbeit if he were still upon earth, he would not even be a priest, seeing there are those that offer the gifts after the law—they who serve a pattern and shadow of the heavenly things ; (even as Moses hath been warned, when like to complete the tabernacle, for,

*See, saith he, thou shalt make all things
After the figure shown to thee in the mount.)*

But now he hath obtained a ministry the more excellent, in so much as also he is mediator of a better covenant, one which hath had the lawgiving upon better promises.

For if that first one had been unblameable, place for a second would not have been to seek. For as blaming them he saith,

*Lo the days come, saith the Lord,
When I will fulfil a new covenant
Toward the house of Israel,
And toward the house of Judah ;
Not after the covenant
Which I made with their fathers
In the day when I took them by their hand
To bring them forth out of the land of Egypt ;
Because they stayed not in my covenant,
And I was uncaring of them, saith the Lord.
Because this is the covenant which I will covenant
With the house of Israel after those days, saith the Lord,
Giving my laws unto their mind,
Even upon their heart will I write them :
And I will be their God,
And they shall be my people :
And they shall not teach
Every one his fellow citizen,
And every one his brother,
Saying, Know the Lord ;
Because all shall have knowledge of me,
From small to great of them :
Because I will be gracious to their wrongdoings,
And their sins I will not remember any more.*

In that he saith a *new* one, he hath made old the first. But that which waxeth old and becometh aged is nigh unto disappearance.

Howbeit the first one had its ordinances of service and holy place—of this world.

For there was built a tabernacle, the first, wherein were the candlestick, and the table, and the shewbread, the one which is named the *Holy*. And after the second veil, a tabernacle, the one named the *Holy of Holies*; having a golden altar of incense, and the ark of the covenant covered all round about with gold, wherein were the golden pot holding the manna, and Aaron's staff which budded, and the tablets of the covenant; and above it cherubim of glory overshadowing the place of atonement: of which things it is not possible now to tell particularly. Now, into the first tabernacle, of those so built, continually go in the priests, accomplishing the services; but into the second, once in the year, alone the high priest, not without blood, which he offereth for himself, and for the ignorances of the people: the Holy Spirit making this plain, that not yet hath been manifested the way into the holy places, while the first tabernacle hath still its standing: the which is unto the time instant an allegory, wherein gifts and sacrifices are offered that cannot perfect in conscience him that serveth; being only ordinances of the flesh, laid upon meats and drinks and divers washings, until a time of reformation.

But Christ being come a high priest of the good things to be, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation, and not through the blood of goats and calves, but through his own blood, did enter once

for all into the holy places, himself achieving everlasting redemption. For if the blood of goats and bulls, and the ashes of a heifer besprinkling them that have been made unclean, halloweth unto the cleanness of the flesh, how much more shall the blood of Christ, who through his everlasting spirit offered himself without blemish to God, cleanse our conscience from dead works to serve the living God ?

And therefore of a new covenant is he mediator, that when his death became a deliverance from the transgressions against the first covenant, they who have been called might receive the promise of the everlasting inheritance. For where there is a covenant, the covenanter's death must be affirmed (for over the dead is a covenant sure) seeing it doth not ever have force when the covenanter is alive. Accordingly, neither hath the first been dedicated without blood. For when every commandment after the law was spoken by Moses to all the people, he taking the blood of the calves and the goats, with water, and scarlet wool, and hyssop, besprinkled the book itself and all the people, saying,

This is the blood of the covenant which God commanded to you-ward.

And the tabernacle also, and all the vessels of the ministry, he besprinkled in like manner with the blood.

And almost all things are cleansed after the law

in blood ; and without outpouring of blood there is not forgiveness.

It must needs be indeed that the patterns of the things in the heavens should be cleansed with these ; but the heavenly things themselves with better sacrifices than these. For Christ entered not into holy places made with hands, foretokens of the true ; but into heaven itself, now to be manifest before the face of God for us : and not that he may oft offer himself (like as the high priest entereth into the holy places year by year in strange blood) else must he oft have suffered from the foundation of the world : but now once upon the fulfilment of the ages hath he been manifested for the setting aside of sin through the sacrifice of himself. And inasmuch as it is laid up for men once to die—*and after this shall the judgement come ;* so too shall the Christ, once offered *to bear the sins of many*, a second time, without sin, be seen of them that wait for him unto salvation.

For the law having a shadow of the good things to be, not the image itself of the things, can never perfect for evermore them that draw near, with the same sacrifices which are offered year by year. Else would they not have ceased to be offered, because they that serve, after they have been once cleansed, would not have conscience of sins any more ? But

in them there is a remembrance of sins year by year : for it is impossible that blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

*Sacrifice and offering thou wouldst not,
But a body didst thou form for me :
In whole burnt offerings and sin offerings
Thou didst not delight :
Then said I, Lo, I am come
(in the roll of the book it is written of me)
To do thy will, O God.*

When saying above,

*Sacrifices and offerings
And whole burnt offerings and sin offerings
Thou wouldst not,
Neither didst delight therein,*

(the which are offered after the law), then hath he said,

Lo, I am come to do thy will,

(he doeth away the first, that he may stablish the second) in which will we have been hallowed through the offering of the body of Jesus Christ once for all.

Moreover, while every priest standeth day by day administering and oft-times offering the same sacrifices—the which can never put away sins—he, after offering one sacrifice for sins for evermore, sat

down at the right hand of God, henceforward awaiting

Until his enemies be set

To be the footstool of his feet :

for by one offering he hath perfected for evermore them that are hallowed.

And there witnesseth to us also the Holy Spirit :
namely— after that he hath said,

This is the covenant which I will covenant with them

After those days, saith the Lord ;

Giving my laws unto their heart,

Even upon their mind will I write them :—

And their sins and their wickednesses

I will not remember any more.

Now where there is forgiveness of these, there is no more offering for sin.

VI

HAVING therefore, brethren, boldness for the way into the holy places, in the blood of Jesus, a way fresh and living, which he dedicated for us, through the veil, that is his flesh, and a great priest over the house of God ; let us draw near with a true heart in fulness of faith, our hearts besprinkled from an evil conscience, and our body washed with clean water ; let us hold fast the confession unwavering of the hope, for faithful is he that promised ; and let us take note of one another unto a stir of love and fair deeds ; not forsaking the gathering together of ourselves, even as is the custom for some ; but heartening one another ; and so much the more, as ye behold the day drawing nigh.

For if willingly we are sinning after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain dread awaiting of judgement, and *a fierceness of fire like to devour the adversaries*. Any one setting aside Moses' law dieth without pity *upon two or three witnesses* ; of how much worse punishment shall he be deemed worthy who trampleth under foot the Son of God,

and accounteth common the blood of the covenant, wherein he was hallowed, and doeth despite unto the spirit of grace ? For we have knowledge of him that said,

*Mine is the avenging,
I will requite :*

and again,

The Lord shall judge his people.

It is dreadful to fall into the hands of the living God.

But call to remembrance the days aforetime, in which, after being enlightened, ye were patient of many a struggle of sufferings ; partly, whilst ye were made a gazingstock by reproaches and distresses ; partly, when ye became the fellows of them that thus behaved themselves. Yea, for ye did compassionate them that were in bonds, and did accept with joy the seizing of your goods, knowing that ye have yourselves a possession better and abiding. Cast not away therefore your boldness, the which hath great recompense. For of patience ye have need, that doing the will of God, ye may get the promise.

*For still a very little while,
He that cometh shall come, and shall not tarry.
But my righteous one of faith shall have life :
And if he draw back, my soul delighteth not in him.*

But we are not of a drawing back unto the loss, but of a faith unto the winning of the soul.

Now faith is the substance of things hoped for, the evidence of things unbeheld. Herein verily did our forefathers have witness borne to them.

By faith we perceive that the ages have been fashioned by a word of God, so that not from things visible hath that which is beheld been made.

By faith Abel offered to God a greater sacrifice than Cain ; wherethrough he had witness borne to him that he was righteous—God bearing witness upon his gifts ; and therethrough, though dead he speaketh still.

By faith Enoch was changed so as not to see death, and *he was not found because that God changed him* ; for before his change he hath had witness borne to him that *he hath been well-pleasing* to God. But without faith it is impossible to be well-pleasing ; for he who draweth near to God must have faith that he is, and that he shows himself a recompenser to them that seek after him.

By faith Noah, being warned concerning the things not yet beheld, godfearing did build the ark unto the salvation of his house ; wherethrough he did condemn the world, and became heir of the righteousness in faith.

By faith Abraham, when called, was obedient to come out unto a place which he was like to receive for an inheritance ; and he came out, not understanding whereto he cometh.

By faith he sojourned in the land of promise, as in a strange land,—dwelling in tents, with Isaac and Jacob the fellow heirs of the same promise—for he was awaiting the city that hath the foundations, whose craftsman and creator is God.

By faith even for Sarah herself he too past the time of life received power unto the founding of the seed, since he accounted faithful him who promised : wherefore from one, him withal become dead, there were born even as the stars of heaven for multitude, and as the sand that is by the seashore innumerable.

These all died in faith, not getting the promises, but seeing, and greeting them from afar, and confessing that they are strangers and pilgrims on the earth. Verily they that say such things make manifest that they are seeking for a fatherland. Yea, if indeed they had been mindful of that one from which they went out, they would have had time to turn back. But now do they reach after a better, that is, a heavenly one : wherefore God is not ashamed to be called their God ; verily he made ready for them a city.

By faith Abraham, when tried, hath offered Isaac : yea, he who entertained the promises was offering his only begotten, of whom it was spoken,

In Isaac shall thy seed be called :

reckoning that God was able to raise up even from the dead : whence in an allegory he got him.

By faith Isaac blessed Jacob and Esau concerning things to be.

By faith Jacob, when he was a dying, blessed each of the sons of Joseph ; and *he worshipped upon the top of his staff.*

By faith Joseph, when he was at the point to die, was mindful of the going forth of the sons of Israel, and gave commandment concerning his bones.

By faith Moses, when born, was hid three months by his parents, because that they saw the child was comely ; and they were not afraid of the order of the king.

By faith Moses, when grown up, refused to be named son of Pharaoh's daughter ; choosing rather to be evil entreated with the people of God, than to have for a season sin's pleasure ; accounting greater riches than the treasures of Egypt the reproach of the Christ : for unto the recompense was he beholding.

By faith he left Egypt, not being afraid of the wrath of the king : for he was stedfast, as seeing him that is unseen.

By faith he hath kept the passover, and the sprinkling of the blood, that he who was destroying the firstborn might not touch them.

By faith they passed through the Red Sea as over dry land : in making trial whereof the Egyptians were swallowed up.

By faith the walls of Jericho did fall, after being compassed about for seven days.

By faith Rahab the harlot, welcoming the spies with peace, perished not with the disbelieving.

And what more shall I say? Verily the time will fail me telling of Gideon, Barak, Samson, Jephthah, David too, and Samuel, and the prophets :
who through faith

subdued kingdoms,
wrought righteousness,
attained promises ;

shut the mouths of the lions,
quenched the power of the fire,
escaped the edge of the sword ;

were enabled of their weakness,
showed themselves strong in battle,
routed the camps of the strangers.

Women their dead from resurrection received.

But some were beaten to death,—not accepting their deliverance, that they might obtain a better resurrection,—and others had trial of mockings and scourgings, nay more, of bonds and imprisonment :

they were stoned,
they were sawn asunder,
they died in the slaying of the sword :

they went about in sheepskins, in skins of goats ;
being in want, distressed, evil entreated,
—of whom the world was not worthy—

straying o'er wilds and hills and caves and clefts of the earth.

And all these, that had witness borne to them through their faith, got not the promise—God some better thing for us afore beholding, that not without us should they be perfected.

Wherefore then, having so great a cloud of witnesses encompassing us, let us too, putting off every encumbrance and sore hindering sin, with patience run the course that is set before us, looking unto the prince and perfecter of our faith, Jesus, who for the joy that was set before him was patient of the cross, the shame despising, and hath sat down at the right hand of the throne of God.

For think upon him that hath been patient of such gainsaying of the sinful against himself, that ye be not weary, fainting in your souls. Ye have not yet withstood unto blood, striving against sin; and ye have forgotten utterly the heartening, which discourseth with you as sons——

*My-son, make not little of the chastening of the Lord,
And faint not when of him reprov'd ;
For whom the Lord doth love he chasteneth,
And scourgeth every son whom he acknowledgeth.*

Unto chastening be ye patient : God dealeth with you as sons : for what son is there whom his father doth not chasten ? Nay, if ye be without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Besides, we had the fathers

of our flesh as chasteners, and we respected them : shall we not much more be subject to the Father of spirits, and have life ? For they indeed did chasten us for few days, after their liking ; but he what way is expedient, that we may share in his holiness. All chastening indeed for the moment seemeth to be not joyous, but grievous : afterwards, however, to them that through it have been exercised, it yieldeth peaceable fruit—of righteousness. Wherefore *raise up the feeble hands, and the palsied knees ; and make straight paths for your feet*, that what is halting be not turned aside, but the rather be healed.

Follow after peace with all, and the hallowing, without which none shall see the Lord : taking care lest there be any one lacking of the grace of God ; lest there be any *root of bitterness growing up in gall*, and through it the many be defiled ; lest there be any one lecherous, or lewd, as Esau, who for one meal sold his own birthright. For ye know that when afterwards minded to inherit the blessing, though with tears seeking after it, he was rejected.

For ye are not come near to a mountain palpable, and burning with fire, and to blackness, and gloom, and tempest, and to the trumpet call, and the sound of words : hearing which, they begged that not a word should be added to them, for they did not thole the charge given,

If even a beast touch the mountain, it shall be stoned :
and so dreadful was the sight, Moses said,

Afraid am I and affrighted.

But ye are come near to Sion, mountain and city of the living God, the heavenly Jerusalem, and to tens of thousands of angels, a festal company, and to the church of the firstborn recorded in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling speaking better than Abel.

Beware lest ye refuse him that speaketh : for if they did not escape who refused him when warning upon earth, much more shall not we who turn away from him that is warning from heaven : whose voice shook then the earth ; but now hath promised, saying,

Once more I will make to tremble not only earth, but also heaven :

and the “once more” maketh clear the change of the things shaken, as of things that have been made, that the things which are not shaken may abide.

Wherefore, receiving a kingdom unshakeable, let us have grace, through which we may serve God well-pleasingly with godfearingness and awe : yea, for our God is a consuming fire.

VII

· LET the love of brethren abide.

Of the love of strangers be not ye forgetful : for through it some lodged angels unawares.

Remember them that are in bonds, as with them bound ; them that are evil entreated, as being yourselves also in the body.

Let marriage be honoured in all, and bed undefiled : for lechers and adulterers God will judge.

Let your manner of life be not money loving : being content with what ye have : for himself hath said,

*I will in no wise fail thee,
And I will in no wise forsake thee :*

so that being of good courage we say,

*The Lord is my helper, I will not be afraid :
What shall man do to me ?*

Be mindful of your leaders, those that spake to you the word of God ; and observing the issue of their behaviour, imitate their faith :

Jesus Christ the same yesterday, and to-day, and for ever.

Be not carried away by divers and strange teachings : for it is right that the heart be assured by grace, not by meats ; wherein walking they were not advantaged. We have an altar, whereof they have not the right to eat who serve the tabernacle. For the bodies of those animals, whose blood is carried into the holy places as an offering for sins through the high priest, are burned outside the camp. Wherefore Jesus also, that he might hallow the people through his own blood, suffered outside the gate. So then, let us come forth unto him outside the camp, bearing his reproach : for we have not here an abiding city, but we seek for the one that is to be.

Through him therefore let us offer up continually to God *sacrifice of praise*, that is, *fruit of lips* making confession to his name. But of well-doing and fellowship be not forgetful : for with such sacrifices is God well pleased.

Give heed to your leaders, and submit yourselves : for they as to give account do watch for your souls, that they may do this with joy, and not with sighing ;—for this to you were profitless.

PRAY for us : for we believe that we have a right conscience, being minded in all things to behave ourselves rightly. And the more earnestly do I

hearten you to do this, that restored to you.

Now may the God of peace, the dead the great shepherd of of the everlasting covenant, O you in every good thing to do that which is well-pleasing in Jesus Christ ; to whom be glory Amen.

Now I am heartening you, brethren heartening ; yea, for briefly have I a

Know that our brother Timothy has him, if he should sooner come, I shall

Greet all your leaders and all the saints you.

Grace be with you all. Amen.

s, that the sooner I may be

f peace, who brought up from
herd of the sheep in the blood
nant, our Lord Jesus, fashion
g to do his will, doing in us
easing in his sight, through
n be glory for ever and ever.

a, brethren : bear with the word of
have I admonished you.

mothy has been released ; and with
e, I shall see you.

all the saints. They of Italy greet

men.

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